Barakah and self-sufficiency will be given to a person who reads this Beautiful Name 70 times daily.

88. Al-Ghani (The Self-Sufficient)

"The richness of Allah is absolute, while all other richness is relative. The truly wealthy person is not one who possesses much, but one who needs little because Allah is sufficient for him."

- Ibrahim ibn Adham (718-782 CE)
Source: Recorded in Abu Nu'aym's "Hilyat al-Awliya"

To be cured of any sickness, physical or spiritual, this Beautiful Name should be said excessively and blown on the body - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-GHANIYY ﷻ (THE INDEPENDENT ﷻ)

Ghaniyy in the Arabic language refers to the one who is not in need of others. Similarly Allaah ﷻ is not in need of any-one at all. Al-Ghaniyy ﷻ is completely independent of His creation due to His power and authority. Allaah ﷻ states, “Verily Allaah ﷻ is independent of the entire universe.” All of creation is in need of Him His favours and kindness, as He has stated, “O people, you are all in need of Allaah. And Allaah is Independent, Praiseworthy.” In short, Allaah ﷻ is not in need of anything which He created and will create in future from non-existence, in those matters which He planned and will plan. He ﷻ is not in need of anyone when deciding to give and passing decisions. There is none who can avert His command and He implements His every wish.

Whoever does a righteous action will receive its benefit. Allaah ﷻ is completely independent of the actions of people. If every person becomes pious, there will not be any increase in His kingdom and sovereignty, and if every person becomes disobedient, then there will be no decrease in His kingdom. By sin, man causes harm only to himself. By obedience and acts of worship, man alone benefits. However, despite His quality of independence, He ﷻ is extremely kind to His servants. His independence is not a barrier to showering mercy upon His creation.

When Allaah ﷻ creates man, then his condition is such that he can neither understand nor do anything, he owns nothing, he cannot give anyone anything, he cannot prevent any person from doing anything, and he cannot benefit or harm anyone. In this condition, his dependence on the Being who is perfect in power is completely clear. Every person can clearly perceive this. It is also clear that the reliance and dependence of a child is an intrinsic quality which can never separate from the child. The child always remains in need of its Creator. It is not possible that this quality of reliance and dependence terminates when the child’s

condition transforms, and that he will become perfect and independent; in fact he will always remain in need of His Creator.

Allaah ﷻ favours a person, showers His mercies upon him and grants him some external and internal accomplishments, grants him beautiful clothing, bestows him with the ability to think and see, confers him with knowledge and blesses him with strength. Allaah ﷻ then teaches him the ability to take service from others similar to him; makes camels, mules and other animals subservient to him; and even aquatic animals, birds and the wild animals of the jungle are within his control.

Eventually man digs into the ground and causes rivers to flow, plants trees and gardens, cleaves through the land and places the foundation of huge buildings, thinks of means to take benefit from things, and chooses means of protection from all types of harm. All of this is attained by the ability granted by Allaah ﷻ. However, this feeble-minded person now begins to think that he owns and controls all these things. He now starts claiming partnership in the kingdom of Allaah ﷻ, whereas he is completely cognisant of his previous condition. He forgets his destitution, weakness and need, as if though he never was in that condition.

The following hadith of Nabi ﷺ alludes to this human quality, "One day Nabi ﷺ placed his blessed saliva in the palm of one hand. He then placed his finger on it and remarked, "Allaah ﷻ declares, "O son of Adam! How can you run away from Me when I have created you from something similar to this saliva (i.e. sperm). Now after I have created you perfectly and given you an appropriate form, in two shawls you begin walking (so arrogantly) on the earth as if though tremors will be created on the earth. You also gathered and hoarded your wealth. When your soul reaches your collar-bone, then you will say, "I am giving my wealth in charity," whereas now the time for charity has come to an end." (Musnad Ahmad)

This thought becomes the basis of a person's success or failure. A person who forgets his reality, his dependence, and need of his Master, and then engages in disobedience; will be doomed to wretchedness. Allaah ﷻ states,

كَلَّا اِنَّ الْاِنْسَانَ لَيَطْغٰى اَنْ رَّاٰهُ اسْتَغْنٰى

Undoubtedly man exceeds the bounds since he regards himself to be independent. (Alaq)

Man transgresses when he does not regard himself to be in need whereas, in reality, he is dependent at every moment. The only Being independent and without need is Al-Ghaniyy ﷻ.

The most perfect amongst the creation are those who, at every moment, for every need and necessity, they visualize their dependence on their Sustainer. They also comprehend the fact that they are not independent of the mercy of Allaah ﷻ for even the wink of an eye.

Once Bahlool ﷺ, sitting with his feet dangling over a grave, was playing with some sand. Some-one asked, "Bahlool! What are you doing?"
He answered, "I am sitting in the company of those who will not cause me harm if I am close to them, and will not speak ill of me in my absence."
The person said, "Prices have gone up. Make duaa that prices go down."
He remarked, "By Allaah! I have no concern, even if one grain of wheat is equal to one dinar, since it is Allaah ﷻ's right over us that we worship Him according to His command; and it is our right over Allaah ﷻ that He grant us sustenance according to His promise. When Allaah ﷻ has taken the responsibility of our sustenance, then why should I worry?"